

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JAN. 22, 1914

NEW SERIES, VOL. XVI, NO. 4

KINGDOM BRIEFS

N. R. Stone has moved to Moss Point and assumes charge of the work of the church there.

Men and brethren, don't fail to be at the men's convention at Jackson, February 10-12. Make it a good meeting.

G. W. Gates, missionary in Wilkinson county, was recently married, thus adding another missionary to the force of workers.

Brother Webb Brame made The Record office a pleasant visit on his way to Vicksburg where he will become pastor a little later.

J. W. Mayfield has moved from Wharton to Mart, Texas, where he says he has a great church in one of the best towns in the State.

Rev. W. E. Deer, now pastor in Atlanta, suffered recently the loss of his wife. The body was brought back to Carthage, Miss., for burial.

The Indianola Baptist Bulletin says, "The membership of our church contributed for all purposes last year the sum of \$10,458.74. Not bad by any means, but we hope to do better." We hope the New Year may be full of blessings for this beloved pastor and people.

The health of Dr. R. J. Willingham is sufficiently restored to enable him to resume his work, but the Foreign Mission Board is unwilling to put upon him the whole burden of the office, and is looking for someone to share the work with him, particularly to look after the campaigns on this side.

A good text for hard times: For though the fig-tree do not blossom, and no fruit be on the vines; and the produce of the olive fails, and the fields yield no food; and the flock is cut off from the fold, and there be no herd in the stalls; yet I will exult in Jehovah, I will joy in the God of my deliverance."—Habakkuk 3: 17-18.

Durant has suffered the loss of two of its noblest women, Sister J. P. Hickman and Sister J. B. Sweaney were promoted to higher place and service in the Homeland above. We deeply sympathize with those who are bereft. Brother Hickman has served the Master as a faithful minister and still does. Brother Sweaney is a faithful deacon whose home hospitality was ever abundant and delightful. These members of Durant church will be greatly missed.

Some cowardly assassin, signing the name "S. T. Payer," sent a long communication to members of the Mississippi legislature attacking the management of the Industrial Institute and College at Columbus. It has provoked the indignation of the people of that city and protests have come in from every direction. The accusations appear to have originated in malice without any foundation whatever. They have provoked the righteous scorn of people all over the State, and if the originator of them can be found he ought to be punished for defamation of character.

Let me say a word right here about our friends the Socialists. The minister is not a Socialist, nor does he believe that they have found the ideal scheme, or indeed a practical scheme, for the economic organization of the age to come. But the Socialists more than any others among us have "tasted the powers of the age to come." They are in large part, at least, men and women who have caught sight of a social ideal, and are living under the spell of it. Their political economy may be faulty and their constructive schemes impracticable; but their protest against things as they now are, and their passion for a better age to be, are things of which we have all too little. This is the great and indispensably valuable contribution which the rising tide of Socialism is making to our present social situation. It is gripping the hearts of men and women of all classes with the "powers of the age to come." We may disagree with its theories as some of us do; but dare we Christians disagree with its protest against the unchristian things in our present civilization, or with its passion for a new state of things wherein shall dwell righteousness and brotherhood?—Dr. Gilksy, in The Standard.

Those who think that prohibition doesn't prohibit, might learn something from this letter sent out by a wholesale liquor house in Memphis that seems to be very much frightened. It came to us through Brother T. C. Lowrey. Here it is: "We learn from the highest authority that the most drastic, offensive and tyrannical prohibition bill ever enacted has passed the lower house of the Mississippi legislature, and has gone to the Senate, forbidding the purchase of a single gallon of whiskey or beer, or less, and making it practically impossible to do so without endless red tape, payment of numerous costs of clerks, officials and doctors' fees and certain oppressive and repugnant conditions invading the privacy of the home and family. Unless you protest against this bill at once, it will be passed next week and go into effect upon its passage. If you want temporarily to avoid the risk and oppressive conditions it will put upon you and your family, wire or telephone your orders at once to _____ P. S.—To satisfy yourself as to the truth of the facts stated, see full text of the bill as published by the Clarion-Ledger."

The campaign for missions in Lincoln County Association concludes this week. Zeno Wall, J. E. Byrd and Miss Lackey have been helping the pastors and local committee. The editor was called in for Sunday, and joined them at Heuck's Retreat in a good day's work. He also preached at night at Brookhaven. Brother Kyzar is highly appreciated in his field and we have not often seen a happier man in his work than Pastor Morgan. They expect to get into the new church April first, but are now having good congregations in the city hall. Mrs. Hobbs is a sample of the high intelligence and consecration of the workers among the W. M. U. vice-presidents.

Brother Cleveland Kiser, of Lexington, sends amount for postage on the paper to one of our foreign missionaries from Mississippi.

Home Mission Secretary Dr. B. D. Gray, preached at Raymond Sunday. This was a feast which any congregation would covet.

Lincoln county raises only about one-tenth as much cotton as a few years ago, but the association is giving more to missions now than then.

J. H. Buchanan has decided to return to his pastorate at Booneville, giving up the endowment work. A man may change his mind when he gets married.

Brother Hendon M. Harris, one of our Mississippians in China, writes his appreciation of The Record and pleads for help in China at this critical time. He is greatly cheered by the good news that comes from Mississippi College.

Radium has become an important adjunct in surgery and treatment of cancer. It is exceedingly expensive. The federal government is seeking to conserve the sources of it in Colorado, but is having opposition from mine exploiters there.

We learn that Dr. J. W. Porter, editor of the Western Recorder, has been on a hunting trip in Mississippi. When he goes a gunning he is sure to get something. His church gave him a new gun for Christmas, and he must needs go and shoot.

There is no more welcome visitor to The Record office than Dr. B. D. Gray. Like Falstaff, he is not only happy himself, but the cause that happiness is in others. Business of his board brought him to Jackson last Saturday. He was in Raymond Sunday and attended the conference of Home Mission representatives in Hazlehurst, the 20th and 21st.

Some papers speak about the June bill and appeal to the subscribers to pay up then and help up the hill. We are climbing all the time. June and January are a good deal alike to us. We have more subscriptions that fall due in January than any other month and more bills to pay at that time, and will greatly appreciate promptness in renewing by all our friends right now.

The Education Board of South Carolina Baptists recently elected Dr. S. C. Mitchell as its executive secretary and an effort will be made to put Christian education on the list of benevolences on the same plane with missions. Dr. Mitchell is a native of Mississippi, and once taught in our college. He is an alumnus of Georgetown, taught in Richmond College, was president of the State College of South Carolina and is now president of a medical college in Richmond. He is also a preacher and son-in-law to the lamented Dr. Broadus. A later report is that Dr. Mitchell declines the position.

CONTRIBUTED ARTICLES

MONEY AND THE KINGDOM—A QUESTION OF ADMINISTRATION.

Second Article by W. M. Burr.

In my article of last week on "A Question of Administration" I have somewhat elaborately what I hold to be God's plan of securing the money needed for his Kingdom.

Will it work? Is it practical? Is it workable? This, of course, must be the final test. Many are skeptics. I admit it would be ideal—"if it will work." **It will work. It is God's plan. It is God's ideal.** Many are skeptical of God's plan of salvation by grace, through faith, and have turned it down and substituted plans they think more workable. But God's plan of salvation works, when put to the test. So will His plan of financing His Kingdom. It worked through the patriarchal and Moslem dispensations, in the darker ages of revelation. Why will it not now in fuller light of the Christian dispensation?

This skepticism grows out of a fear that our people, if left to themselves, will not respond. But we must not charge up to God's plan the sad results of our own. Our standards and methods have developed in our people the habit of waiting—of doing nothing, and feeling no obligation and responsibility—unless stimulated by a personal solicitation or a high-power public appeal. If we continue to do so before them the present standards of giving, that is "give what you feel like giving," "give what you feel able to give," "give what you think you ought to give," "give what you think the cause needs," etc., etc., we must continue our present method of getting the money, that is, we must go out after it, and we must continue to hammer on our people to get them to "feel like it," to "feel able," to "think they ought," and to have large conceptions of the Kingdom's needs. Our whole theory is wrong. God puts the obligation on the individual to bring His money into His treasury, and when our people are led by proper instruction to understand and adopt God's standard of the truth they will adopt God's method of turning it over to Him. Why should we be afraid to trust our people? God is willing to trust them. Why shouldn't we be? For one I do not believe they will disappoint us. Why should we doubt that those who are trying to get money? Besides, it is little less than a travesty on the meaning of the words to put people under such pressure and prod them in every conceivable way and then call their gifts freewill offerings. Can such givers be of the cheerful kind whom God loves? If one-tenth of the effort to finance the Kingdom on our plan was made to establishing God's plan we would speedily see the happiest re-

sults. Our people would welcome the change.

Some of the pastors in the state have members in their churches who have accepted and are practicing the doctrine of the tenth. Will not these pastors tell the readers of the Record whether or not these members can be trusted in this matter?

Others express the fear that if we teach our people the doctrine of the tenth and they adopt it and practice it, they will stop at that and the money received will be insufficient. Surely these brethren have not thought out clearly two things. Think of what a tenth from our own Baptist people would be. Take Mississippi's 150,000 white Baptists. At the Indianola Workers' Conference last autumn, Dr. T. J. Henderson estimated, on a conservative basis, the tenth of the income of Mississippi Baptists to be \$4,500,000, and suggested the following distribution of it:

Salaries 1,000 pastors at \$1,500 . . .	\$1,500,000
Church buildings	500,000
State Missions	300,000
Home Missions	250,000
Foreign Missions	500,000
Colleges	300,000
Orphanages	40,000
Hospitals	50,000
Ministerial Education	10,000
State Paper	50,000
Other Purposes	1,000,000

Total \$4,500,000

Again, the joyful experiences and gratitude of those who pay the tenth speedily lead them to make freewill offerings and these sometimes amount to more than all they gave before, as in the case of H. Z. Duke, of Texas, who announces his purpose to give all his income to God, reserving only a living for himself. But Mr. Duke tithed for twenty years before he reached that point.

When I have an opportunity to deliver my entire course of nine lectures on God's money laws, one whole lecture is devoted to a study of the law of the freewill offering.

I close this series of articles on God's Money Laws with a plea that our pastors and churches will give God's plan a chance. We have just as much right to set aside God's laws of Baptism and the Lord's Supper and the Sabbath and substitute our own as we have to set aside His Money Laws and substitute our human inventions. Our inventions—I bring this indictment against them: They have brought endless confusion; they have eliminated from the conscience of men all sense of obligation to God in money matters except what they choose to recognize; they have denied God's property rights, asserted by Him from the beginning; they have made the King in Zion a pauper and a dependent on charity, sometimes grudgingly given at that; they have cultivated the sin of covetousness; they have made

incorrigible beggars of the churches of Christ in every community; they have put the Bride of the Lamb before the world in the attitude of eternally holding out her hands, asking alms of every passerby; they have defrauded God's people out of the blessings, temporal and spiritual. He has promised for faithful obedience to His money laws, at the same time defrauding them out of the rich experience of God's faithfulness in fulfilling His promises; they presumptuously arrogate to themselves superiority over God's own plan of financing his own Kingdom; they irritate, annoy, repel. Since I began to write this article I received a letter from a prominent Mississippi pastor from which I take the liberty of quoting the following paragraph:

"The denomination, state and south, has piled so many collections upon us that I was forced last year to take a special collection every month for nine months. This year we have more than we can possibly handle, I fear, without irritation. Two special causes were presented to our people yesterday, that I wanted very much to present but could not afford to do so."

This is our plan in full operation. I ask, in all good conscience, is it right to convert into an irritating operation that which God intended as a means of grace and a joyful Christian service? "The kind of giving which makes God a mendicant, dishonors Him before the world, and degrades Him in our own thought."

Some of my brethren are disposed to think I am riding a hobby. I am in good company, for if God has any plan of financing His Kingdom it is that which I am advocating. There is no hint of any other in the Holy Scriptures. Study it. Become imbued with its spirit. Commit yourself to it. It will work a revolution in your life and in your church.

THE NEGRO THEOLOGICAL SEMINARY.

At St. Louis, the Southern Baptist Convention appointed a committee consisting of E. Y. Mullins, O. L. Hailey, A. J. Barton, Ben Cox, E. E. Atkinson, J. M. Frost, B. F. Riley, G. W. McDaniel and J. J. Bennett to confer with the colored brethren on the subject of establishing a theological seminary for the training of their preachers. (See Baptist Annual, page 21.) There was to be held in the city of Memphis, Tenn., immediately following the adjournment of the convention, a meeting of their education board and missionary board. It was important that our communication should be brought before them. Five brethren were appointed to do this, namely, O. L. Hailey, Ben Cox, B. F. Riley, A. J. Barton and J. M. Frost. Only two could fulfill this appointment—O. L. Hailey and B. F. Riley. They had a full and frank conference with the colored brethren there assembled, and as a result of that conference the whole matter was referred to a joint committee of nine brethren appointed by the National Baptist Convention from the Southern Baptist Convention. That fuller meeting of the two committees was held in

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STUDENT VOLUNTEERS.

Twice within the last 12 months I have been asked "to send representatives from our Student Volunteer Band" to public meetings. The purpose in each case was to introduce these young ladies to the audience as girls who had volunteered to be foreign missionaries. In each case I was embarrassed by the request, first because we have not now and never have had a Student Volunteer Band in our college; second, because my ideas of propriety in this matter were different from those of the good brethren who wrote me. And, third, because I feared that if I spoke my mind frankly I would seem to be criticising some of the Lord's most consecrated servants.

Each time I wrote a conservative letter which I trust was not, in either case, misunderstood.

After thinking the matter over carefully I decided that it would probably do more good than harm for me to write a short, but frank article on the subject.

First, I wish to say I am an intense believer in Foreign Missions. I have a sister and a niece in China, many schoolmates and former pupils in foreign fields, and have always sought to do my full duty toward this great cause.

Again, I wish to say that if I am not mistaken, Blue Mountain College has as many former students in the Foreign Mission field as any other educational institution, male or female, state, denominational, or private, in Mississippi.

Moreover, during the present session, a large number of the young people in our congregation, including many of the students of Blue Mountain College, rose in the congregation and expressed their willingness to be whatever the Lord wanted them to be, to go wherever the Lord wanted them to go, to serve Him at home or abroad as He might indicate to them His will in the matter. We did not count the number, nor take the names, we did not organize them into a Volunteer Mission Band, because this would have put them in the attitude in the minds of many people as being future foreign missionaries. I hope that many of them will be missionaries, but I have never thought it wise to induce school girls or school boys to make public announcement of this purpose. While I have always diligently sought to arouse a deep interest in mission work in the hearts of the young people in schools and churches where I have had charge, yet I have never sought to induce them to declare themselves publicly further than to express a willingness and determination to let the Lord lead them.

I have three daughters. I am willing for the Lord to take all of them for foreign missionaries if He wants them in that work. I would not, however, be willing for anyone to try to induce them to make a public declaration in this matter during their schoolgirl days. I doubt if any girl in her teens is prepared to decide what her life work will be. If the Lord works in their hearts and brings them to a conviction that they ought to spend their lives as missionaries, that is well and

good, but in my opinion they ought not to be hasty to make public announcements. They might find afterwards that they were mistaken.

There are a number of young ladies in Blue Mountain College now who have impressions that probably the Lord will want them to spend their lives as missionaries. I have never sought to have them declare themselves to the public, because I have feared that it might not be best for them. They are only schoolgirls now and may change their minds as to what the Lord wants them to do. I think it best for them to be perfectly free in the matter. A declaration before their schoolmates at this time, or an introduction to a public audience as a future missionary might embarrass them later and make it harder for them to be efficient in the Lord's work.

I have in mind now one of the finest men who attended Mississippi College during my stay there. Soon after he entered college he told me that he hoped some day to be a foreign missionary. He graduated at college and at the seminary and is now a prominent, consecrated pastor of a large church in one of our best southern towns. He now feels that he ought not to be a foreign missionary, that he was mistaken then about his future duty. He rejoices that in the years of inexperience he did not make a public declaration of his intentions. He would regret now to be in the attitude of one who was once recognized as a prospective missionary, but who later swerved from his purpose.

I have also known quite a number of other young men and young women who in their college years thought they would be missionaries, but who were later led by the spirit or by God's providences to decide that this was not their duty.

I also know a splendid and very prominent college student who was induced a few years ago to announce, publicly, that he had convictions that he ought to be a minister. He was at once classed as a ministerial student, was so published, and so spoken of among his schoolmates and friends. He has now decided that it is his duty to spend his life as an educator, and preach only as a layman. He regrets that he ever made the public avowal of his intention to preach and has been frequently embarrassed over the matter.

I have tried as a college president to deal with other men's children as I would wish others to deal with my own children. Let the Lord have all my children for missionaries if he wants them, but at least until they are grown men and women, I should prefer that no one should try to induce them to make public announcements or join organizations which will cause them to be looked upon and classed as future missionaries. If they have these convictions let them confer with the Lord and with their most trusted spiritual counselors, and in the meantime prove themselves worthy of such a calling and suited to such a work by being efficient missionaries in their present surroundings.

Unless I greatly misunderstood our great southern leader, Dr. John A. Broadus, my convictions in this matter are in exact ac-

cord with these which were held by him. I shall never forget a certain day during my first session at the Theological Seminary. It was monthly Mission Day. We had had earnest prayers and informing, inspiring addresses. All our hearts were warm and many students wanted to speak. Dr. Broadus arose and cautioned the brethren not to be in a hurry to make public announcements. He said that good and able men were in danger of being hasty in their intentions and of being afterwards embarrassed by it. More than once afterwards I heard him issue the same caution. We were grown men. Many of us were college graduates. He was earnestly anxious that many of us should spend our lives in the foreign field, but he would caution us not to be in a hurry to announce a decision in this direction. This always seemed to me to be a very wise position on the subject. I have, therefore, never organized a Student Volunteer Band and have never sought to induce either schoolboys or schoolgirls to make public their personal convictions in these matters until the time had come when it was necessary to do so.

I pray that many of my students may carry the message of redemption to foreign lands. I believe they will do so. There may be cases in which it is best for them to make their convictions known even during their college lives. It may even be so that sometimes a girl in her teens should declare publicly that she intends to be a missionary. My opinion is, however, that such cases are rare and that there ought never to be either organized or personal efforts to induce them to make these announcements.

In view of the above convictions, which I have never taken any pains either to conceal or to make known, I would not wish to have a Student Volunteer Band among our schoolgirls unless it were composed of grown young ladies who had tested their convictions in prayer and experience and who had simply banded together voluntarily without outward pressure or public show to help each other by sympathy, prayer and study. I should certainly, too, wish to be very careful indeed about having them introduced to public audiences as girls who expected to be foreign missionaries.

I have no criticism for others who look at the matter differently, but these are my convictions which I have sought to hold in due modesty. I feel sure that there are thousands upon thousands of our wisest and most consecrated people who see this matter as I see it.

I should be very unwilling, however, to be regarded as a critic of the young people who have volunteered or of the schools that encourage the organization of volunteer bands.

Praying that the Lord may lead us all to the convictions and the methods which will be best calculated to advance His cause, I remain,

Cordially,
W. T. LOWREY.

Blue Mountain, Miss., Jan. 9, 1914.

The Baptist Record

Capital Nat'l Bank Bldg.—Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

Mississippi Baptist Publishing Company
P. I. LEWIS, Editor

Entered at the Postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, do not wish paper continued, drop us a card. We expect that all arrearsages will be paid before our paper is stopped.
Obituary notices, wedding notices, or in the form of resolutions of the work, and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

EDITORIAL

BRINGING ON THE BATTLE.

We have drifted into the way of making our offerings to Home and Foreign Missions from January to May. It can hardly be called a plan for there was no purpose in it. Nobody intended to do it, but we have just gravitated that way by our lack of plan. There is no evidence that the Lord approves it, but every evidence from Scripture and experience and common sense that He does not approve it. From the beginning it was not so, but because of the hardness of our hearts He has suffered it. If we will not work with Him in His way, sometimes, in His infinite mercy and compassion for the lost, He will work through us in our poor way. So it has come to pass that the very large majority of our churches make their mission offerings in the late winter and early spring.

We are now entering on the season for this work, and it is not the time for upbraiding one another for having allowed such a situation, but for helping together to do the work worthily under the existing conditions. This is not the time of the year to adopt new plans of battle but to fight it out according to the emergency that is upon us. We have come to the beginning of a campaign that is going to test the faith and courage and devotion of the people to God.

Let us pray.

We cannot begin it right without getting down on our knees. Now is the time to pray, and not at the end of the fight when we are under the threatening shadow of disaster. Jesus said of a specially difficult undertaking "This kind cometh not out but by prayer." It is better to learn this before the fight than after failure. If we learn it now there will be no failure. If we do not learn it there can be nothing but failure. To fail here means to fail all the way through. Let secretaries and editors and pastors and deacons and other men and all the women begin right now, if a beginning has not already been made, "offering prayers and supplications, with strong crying and tears, to Him who is able to save." Prayer for physical strength to be given those who have to stand the strain of it; pray for divine wisdom to be given all those who

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have the direction of it; pray for the Holy Spirit to stir the hearts of pastors and people with new zeal for the kingdom of God; pray for the spirit of liberal giving to the Lord to come upon all the people; pray that the hearts of the people shall be open to the command of God and the appeal of the lost; pray for the missionaries and the people to whom they minister; pray the Father that you may be strengthened to do your very best in this time of need.

Let us work.

God works with those that work. As mighty as is the lightning, it follows the course of least resistance. Apparently arbitrary, even capricious as it may seem, the lightning flashes along the line where suitable conductors are arranged for it. So, almighty and irresistible as is the power of God, sovereign as is His grace, He directs His energy in response to the efforts of His people. If we will work, He will work. No man has any right to preach who has not earnestly prayed, but when he comes forth from the secret place, when he comes forth let him preach the obligation of giving the gospel to the lost, the necessity of sacrificial giving to carry the gospel to them that have not the knowledge of God. He will make the deaf to hear and the blind to see. It is ours to prophesy to the dry bones. God will make them live. Don't be afraid to preach the whole will of God.

Then let the preacher and all the people bring their tithes and offerings into God's house. Let them come now. It ought to be a joyous festival when we can bring our offerings into the sanctuary. It ought to make glad all lands to which the gospel shall go. It will make gladness among the angels in His presence.

CIVIL SERVICE IN THE KINGDOM OF GOD.

Civil service is a term fashioned to express the idea that appointment or promotion to office is not to be determined by personal or partisan preference, but upon a showing of fitness by test or examination. It is a barrier to prevent the use of public office and the public service to pay off political debts, and to favor friends without reference to the common welfare. The public conscience approves of a measure to fill positions with fit men and promote them only for efficiency. It ought therefore not to be surprising if we find this principle applied in the kingdom of heaven. Two of the most favored disciples of Jesus came to Him on one occasion, bringing along their mother to lobby for them, asking that He would commit Himself beforehand to give them what they wished. Not pledging Himself to a proposal of this kind, He asked what they wished of Him. Not at all abashed they ask that they may have the highest portfolios in the kingdom, one to sit on His right hand and one on His left.

We talk of the prevalence of graft today, but it is now striking and offensive because it is exceptional. They did not think of it

as offensive then because it was almost universal. They had no thought of being offensive though to the pure soul of Jesus it must have brought a painful shock and he proceeded to rebuke it. He did it in a kindly manner that carried the lesson home. When with him he answered them by asking a question: "Are you able to drink of the cup that I drink of and to be baptized with the baptism that I am baptized with?" Jesus did not, does not come to His kingship (keep) through proof of fitness by suffering. "Because he poured out His soul unto death, therefore will I divide him a portion among the great." "He humbled himself, becoming obedient to death even the death of the cross. Wherefore God highly exalted him and gave him the name which is above every name." The experience of suffering obedience is his certificate of promotion.

So he does not propose to promote to high place his favorites by arbitrary appointment without the necessary fitness. Anything of that kind would be subversive, of good government, injurious to the welfare of all, and no less of those promoted. He says to James and John that it is not a matter of his putting men into good positions, but of their being worthy of them and of coming to them in the way he comes. If there was anybody whom Jesus would have been glad to honor surely it was these men, but He will not violate the civic rules to honor his friends. Underneath the evident selfishness of these men there lurked a worthy ambition that joined to and sanctified by love to Jesus made them willing to wade through fire and blood to be near Him to be held in esteem by Him, to be honored by Him. This ambition was to be chastened by service and suffering and in large measure at least fulfilled. The way to promotion in the kingdom of God is open to all on the same terms.

CIVILIZATION AND PROHIBITION.

Civilization is the art of living together to the best advantage. If there were only one person in the world there would be no problems of civilization to work out, for there would be no civilization necessary or possible. The one man could have everything his own way without any restraint on his actions or desires. To civilize means to bring into relationship with others, to form a state, a community, a commonwealth. Among the ancients the center of the state was the city, hence its inhabitant was called a citizen. The city was the center of community life, and the embodiment of it. Men became people, or the population. He ceased to be entirely separate and was largely absorbed in the mass. Now this living together makes civilization. Living together means that no man can conduct himself without reference to others, he is a member of the commonwealth and must live with reference to the common weal. His activities are of necessity circumscribed; the laws of prohibition become necessary. Truth is that most laws are prohibition laws; they are intended to be a restraint upon the exercise

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of individual will in the interest of all concerned.

If a man had a whole county to himself, his conduct might not seriously affect others. When Daniel Boone lived in Kentucky he had the whole world to himself except for a few troublesome Indians. When people began to move within ten or twenty miles of him, he wished more freedom and moved out. There is no doubt that the pioneer days in America developed strong individual character; but they have past. They contributed to the making of men and a great country. But as people get closer together, there are other traits to be developed, other duties to recognize and obligations to assume. People are getting closer together the world over and that is what is making so many problems for the diplomats and rulers.

Self-restraint is a necessary accompaniment of civilization and when this is not sufficient restraint must be imposed by others. If there were only one man in the world there would be no necessity for the prohibitions, thou shalt not steal, or kill or bear false witness or covet, etc. The laws of civilization are prohibitory laws. Men must be required to live for the common good, so as not to interfere with the welfare of others. This is the fundamental basis in equity of prohibition as we apply it to the liquor business. As the relations of people become closer, more intricate, more intertwined one with another, the prohibitory laws will become more necessary and more strict and numerous. Of course there will always be people who will resent and resist them as an interference with their personal rights, but this will not stop the progress of things for they are inseparably connected with the very progress of civilization. Many things will have to be prohibited that have been permitted in the past. We hope the present legislature may not hesitate to enact such additional laws as are needed by an advancing civilization.

THE NEGRO THEOLOGICAL SEMINARY

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Nashville in connection with the meeting of the National Baptist Convention in September following.

At that meeting the whole question was fully and deliberately canvassed and a satisfactory agreement unanimously reached, all the members of both committees heartily agreeing thereto. That agreement was in favor of the establishment of a negro theological seminary at the place where it promises to do the most good. Five cities were mentioned as possible locations, and the corresponding secretary of the Northern Baptist Convention, Rev. S. C. Griggs, was instructed to bring the matter to the attention of the proper persons in those cities. They are Louisville, Ky., Nashville, Tenn., Atlanta Ga., Birmingham, Ala., and Memphis, Tenn. The full report of that committee will be brought to the convention at its approaching session in May of this year, when we meet in Nashville, Tenn. Our committee will re-

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port in favor of the establishment and maintenance of such seminary.

O. L. HAILEY.

Secretary Joint Committee.

Corsicana, Texas.

Mississippi Baptist Hospital

HOSPITAL NOTES.

First of all, we give our readers extracts from a couple of letters characteristic of the kindly expressions received for our services. The first is from a physician in another city, who brought his son here for treatment. The second is from the brother of a man who died in the hospital about Christmas. We appreciate these words very much and shall ever strive to merit them.

"I wish to thank each of you for your great kindness and the many courtesies shown me and mine while there. I do appreciate it, and I hope I may some day be able to express our feelings in more than mere words. Remember us to the young ladies, and wishing you every success and all the good things in life, I am

"Cordially yours,

"Dear Miss Stamps:—I feel that I owe you and your splendid corps of trained nurses a debt of gratitude, for I am sure that you gave my brother every attention possible while under your care.

"With kindest and personal regards to yourself, Misses Davis, Wright, Campbell, Fasigh, Simmons and Jones, for I feel it a great privilege to have spent a day in such a grand institution as I found the Baptist Hospital at Jackson, Miss. May God's richest blessings rest upon you and your work is the wish and prayer of your sincere friend.

A Question Answered.

Last week we had a letter from a minister who needed treatment and in the letter he asked this question: "What do you suppose will be the difference, if any, in the charges of different doctors?" I was glad to answer that there was no difference in the charges. All physicians and surgeons working at our hospital stand ready and willing to render whatever services they can to ministers and their families without charge. Let this be remembered.

Notices for Subscriptions Due.

Several parties have sent in their subscriptions and stated that they had received no notice of the subscription being due. We thank them for this kindness. A few weeks ago I made the statement that we were arranging to have some pictures made of the work on the new building so the people could see where there money is being put. This is now being done, and next week we hope to send out these cuts with the notices. However, do not wait but send the money right along, as we need it.

Visitors and Patients.

We have enjoyed having as visitors to the hospital a number of the brethren who came

up to Clinton to the conference of missionary workers as well as many others.

Brother Magee, the ministerial student from Clinton is still with us as a patient, but is doing nicely. Rev. M. J. Derrick of Ackerman, is being much benefitted by a few days' stay with us. Patients come and go, and as a rule we are kept rather busy.

Pray for us. Help us. Come to see us. And when you are sick, we are here to serve you in Jesus' name.

BRYAN SIMMONS,

Superintendent and Treasurer.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

The Main street church Hattiesburg, has done two great things recently. They have built the prettiest and most completely arranged church houses I have ever seen. Then last Sunday they had the Mississippi College agent to present the endowment and they gave in cash and subscriptions \$3,000. This was marvelous under present conditions.

They have the wisest man in the State as pastor (Solomon). He knows how to undertake great things and he has a number of men and women who have never discovered that there is such a word as fail. The people who stood nobly by the pastor and agent there are too numerous to mention. But a few of them were the Love brothers, J. S. and M. P. L., Ben M. Foster, G. P. Smith, Rev. J. N. McMillin, T. S. Jackson, S. E. Gardner, Dr. W. W. Crawford, Professors Bond and Scott, Brethren Bobo, Causey, Mitchell, Dees, J. W. Rogers and a host of others, together with a number of generous ladies. The Sunday School came nobly to the front. My heart is full of gratitude to God for Pastor Solomon and his noble flock. May His richest blessings rest upon them.

While in Hattiesburg I called on Dr. John T. Christian, pastor of the First Baptist church. He is taking hold of the work with a master hand and his people are loud in their praises of their new pastor and his great sermons and his tender-shepherd heart. He has a place in his heart for the endowment and when he found that his church had been canvassed before he came, he at once signed his name to a bond for \$250.

I spoke on Sunday afternoon at Petal, a suburb of Hattiesburg and they gave about \$200 to the endowment.

Brethren Franks and Chisholm are doing fine work. Brethren Buchanan and Stone have entered the pastorate and that cuts down our force. But if the brethren will throw open their pulpits to us we will work as fast as possible and try to cover the field by June 1st.

It may not suit you to have us now, but please let us come as early as possible, as the time is short, and the work urgent.

Please pray for the work and workers. Clinton, Miss.

THE FIELD GLASS

LIFE CONDITIONS IN CHINA.

By Henson Harris.

Much has been heard of China in recent years owing to the ancient land suddenly making a complete change in its form of government and thus making the most venerable of all countries become the newest republic. Many books have been written of the civilization of the Chinese and comparisons made with western countries and sometimes the idea has been advanced that the institutions of China were on a par if not superior to those of other countries that we have been accustomed to consider enlightened. While a great number of reforms have been instituted, it is almost needless to say that China has not yet become a republic in our ideal of that name neither has she approached it as yet. Before this land becomes a true republic, vast and far reaching changes must be made. The mere calling of a country by a different name does not mean that the old customs and ideas are abolished. The important thing for us to consider is what is the condition of the mass of the people and their living conditions becoming better, are the people possessed of a religion that is vital and strong? What is the hope of China and Chinese?

In the first place, do not consider that the civilization of China approaches anywhere near that of America. The people are miserably poor and when I say poor, do not think of the poor people at home. Great numbers of the people live in houses that an American would be ashamed to use as a horse stable. Enthusiastic travellers getting off their steamers at Shanghai for a day or two and seeing very little of the native life outside the foreign concessions, are apt to make incorrect reports of the conditions of the Chinese. It may be safely said that there is a famine in some part of China practically every year. We had one in this province last winter and I was the foreign secretary of the relief committee. People died of hunger and the effects of mal-nutrition by the scores. The dying lay around on the streets. Our Savior asked the Pharisees, "How much then is a man better than a sheep?" Matt. 12:12. In this city I have seen many men die of hunger and never a sheep because there is a market demand for sheep and men are cheap, very cheap. The Government had forty thousand famine refugees in camp at this place last winter. Nearly three years ago Brother Wade Bostick helped to keep seventy thousand people alive by famine distribution in his district alone. Furthermore it is almost certain that we are going to face famine conditions again this winter. No rain fell this fall and the poor farmers could not plant their wheat and many of them are eking out the barest kind of an existence. Last winter in one place the people ground up ricks and ate them also the bark off of trees.

A Chinese can keep soul and body together on two cents of our money each day.

While I am writing you this one quarter of this province is under almost absolute control of a robber called White Wolf. When I call him robber, do not think of robbers at home. This man and others like him in that region are guilty of rapine, slaughter and treachery that would make the most ferocious red Indian that ever lived turn green with envy. He captured eight American missionaries at one time this spring and they were rescued just in time. Perhaps I may be pardoned for mentioning an experience that I had last winter. The thieves or robbers visited our place three times. Once they entered our bedroom after having rifled my study and broken my shotgun in two. I awoke with someone in the room and it was not a pleasant feeling to be sure. However, I made a rush for the man and he went through the window and I just did get the end of his cue, but his friends on the outside were on guard and struck at me from outside the window and broken glass flew everywhere. I found that they had stolen about one hundred dollars' worth of things, including what they had destroyed. I went to bed but had laid down but a few minutes before this gang came back again openly and abreast. They evidently meant business, but I called for the servants and when they heard me do this they slowly went off. Only two or three nights before this I was awakened to see three men standing outside my bedroom as it was moonlight and the blinds were not closed. They stole a lamp and were watching us. I jumped through the window and knocked one down, but as he reached in his gown for a knife as I thought and the night was bitter cold, I went back into the house. A few incidents like this would go to show that a missionary's life is not altogether devoid of adventure. Many cases could be given of exciting times experienced even in the last few years by those who are trying to preach the Gospel in this heathen land. This last summer upon Kuling mountain we saw fighting that continued for three days and far into the night. During the first revolution we had some very interesting experiences also.

But to return to my subject. We hear much of the value that the Chinese set on education. One reason that they do this is because there are comparatively so few ever attain anything like proficiency in the Chinese characters. In this part of China a woman who could write the simplest sentence in her own language is one in a hundred. Confucianism, Buddhism and Taoism, the three religions of China, like all heathen religions set a very low estimate on womanhood. Christ glorified womanhood. Christianity following the lead of its great founder places woman in her right place by the side of man as his companion, whose counsel and comfort nerve him for the conflict. How can strong, pure men go out of homes

of ignorance and superstition; it would be a miracle almost to see a land that is strong whose women are degraded and despised. It is more than a miracle, it is an impossibility. The Chinese teacher has a literary degree and yet he has illiterate grown children and his two wives are illiterate also. He could teach them easily if he cared to for he has much leisure time on his hands.

Do the Chinese need Christianity? To anyone who knows the moral conditions that prevail in China and has the love for lost souls in his heart, to ask this question, is to answer it. Nothing else in all the world will save China from intellectual stagnation and moral decay except the power of God as manifest in His Son Jesus Christ. Like all Orientals the Chinese are very proficient in lying. I once asked a Chinese what was the great sin of China, and he replied: "Lying." No nation can ever be great that is insincere for this strikes at the very foundation of mutual confidence. One Chinaman once said to me: "Do you see that boy there? His father says he is an idiot because he always tells the truth." They do not regard lying as a very great sin. The common speech of the people is unspeakably vile. Cheating by short weights and misrepresentation are wellnigh universal where the dealer thinks he has a good chance of not being detected. In fact the people live in an atmosphere of suspicion of each other, always looking for some motive back of each seemingly generous act. For instance a man may give you a feast and while you are enjoying his hospitality tell of his need of fifty dollars to bury his grandmother and you would offend him if you refused his delicate suggestion that you loan him all or part of this amount. He feels that you are under obligation to him on account of the feast.

The Chinese are not a very religious people as we regard religion. Heartfelt religion is very rare indeed. But superstition is rife everywhere. The Chinese not only worship idols made of wood, copper, iron and mud, but they worship pictures, trees, snakes, the spirits of their father and mother and the sun and moon. A Chinese may be a member of all three religions at once. Until recent years much has not been known about the Mohammedans here but there are tens of thousands of them in every province. There are some forty thousand of them in this city of Keifeng alone. Many Chinese live in perpetual fear of demons and therefore consult fortune tellers as to propitious days and seek in various ways to hoodwink the demons. It is considered unlucky to mention a demon lest he come on hearing his name mentioned. What a blessed sense of freedom must come to those who accept Christ and are no longer under the fear of demons and superstitions. The truth makes them free and they are free indeed.

Christ, our Lord, is surely and steadily winning this land to Him. He will cleanse it of its vileness and sin and make them vessels meet for His use. To this end we who are the representatives in this land of darkness and night pray for strength that we may by our lives, our preaching and influence spread the Good News of Salvation full

and free through our Redeemer and Lord.

We need many more to help us in this task; willing hearts to be fellow-workers with God in this land. How we need your prayers for the work in a land where the evil one has had such a long and almost uninterrupted sway. China is our neighbor; the Panama Canal will bring this great eastern nation at the doors of the south. With over one-fourth of the world's population open to us, how can we excuse ourselves if we fail to go up and take the land. My hope is that after the Judson Centennial Movement is completed that the board at Richmond will be able to send out one hundred missionaries in one year. They will not be too much to meet the immediate demands.

What I have written of the faults of the Chinese is to show their need of a Saviour and how inadequate their present religions are. I love the Chinese for Christ's sake and want to spend my life among them for the spread of the knowledge of Him who is Spirit, Light and Love and who desires that all men come to the knowledge of the truth and no soul be cast into the void. How can we unmoved watch this great nation marching in solid ranks down towards the regions of death? We are what we are by the grace of God. In Luke X, Jesus said to his Disciples, "Pray ye the Lord of the harvest" and in the next verse it is recorded, he said, "Go."

SUGGESTED CHANGE FOR ASSOCIATIONAL MEETINGS.

At a meeting of the association representatives of the Foreign Mission Board in Clinton this week where a majority of the associations in the State were represented, a number of measures were presented and passed upon. Among other important matters discussed was the possibility of having our associations to so arrange their times of meeting as to enable our secretary of missions and others representing the general denominational interests to attend all of the associations every year. The matter was brought to the attention of the association representatives by Dr. J. B. Lawrence, and, on motion of the writer, the vote was unanimous requesting Dr. Lawrence to take up the matter with the different associations with the view of securing the desired change.

The idea is that, whereas each association now fixes its time of meeting without any regard to the meeting time of other associations; there may be brought about such an arrangement of dates as that, throughout the State, the associational meetings shall follow each other in regular order at brief intervals. Though not very familiar with conditions in Mississippi, yet I believe I can see much good to result from such an arrangement.

1. This would enable our secretary and other denominational workers to reach every association. With a number of associations meeting on the same day, or in quick succession and at great distances apart, it is impossible for them to do so. It is highly important that our secretary should attend all of the associations each year. As the

associations now meet I judge that he would do well to reach one-half of them.

2. Such an arrangement would also greatly lessen the traveling expenses of our secretary and others who have business at our annual gatherings. This is a matter of serious consideration. If the associations met in regular order, with location taken into account all of them could be reached with, perhaps, less than half the traveling now required to reach a comparatively few.

3. The nervous and physical strain on our secretary and other general workers should be taken into account. We have no right to wear out our secretaries, editors, and the like, and put an untimely end to their usefulness. If possible, we should shield them from hardship occasioned by unnecessary travel and loss of sleep.

4. The arrangement in question would also enable fraternal messengers to meet with neighboring associations—a beautiful, helpful custom that ought not to be neglected.

That many a good brother will be opposed to any change in the time of meeting of his association, probably goes without saying. Still I am persuaded that, after prayerful thought, all will see the wisdom of the contemplated change. Those who put the good of the cause above personal convenience will always welcome any change in method that promises better things for the work intrusted to them. The time-honored day for the meeting of one's association should not stand in the way. That day is no more sacred than any other day that might be determined upon. Even if the necessary change in dates should not suit one's convenience so well, yet for the larger good he might afford to make a little personal sacrifice. I love the brethren and believe their consecrated common sense can be relied upon in this and in all other matters after mature and prayerful thought.

The writer would suggest that the associations meet at regular intervals, and with respect to locality, beginning early in August, or at such time as will enable all of them to meet before the meeting of the State Convention.

Of course, the action taken at Clinton and all that the writer has said is offered for consideration with a full sense of the fact that the brethren of the several associations are perfectly free to act as they please in the matter. Our suggestions are offered in love and with a sincere desire to promote the interests of our Master's kingdom.

Fraternally,

R. L. MOTLEY.

West Point, Miss.

Clarke College

ENJOYS A BIBLE CONFERENCE.

The New Year brought both new life and students to us and 1914 has begun a glorious realizing of our hopes. With heartened spirits we are pressing on towards greater undertakings and larger achievements.

Dr. W. T. Lowrey, of Blue Mountain, recently gave us two excellent sermons in our pastor's absence, both of which were uplifts to the young men and women especially. In a talk to the B. Y. P. U. of the college he created much interest and strong resolves for the future in regard to the sacredness of the physical side of education.

On last Sunday evening, President John L. Johnson, of Mississippi Woman's College, Hattiesburg, delighted the Baptist congregation with his lay-sermon on "The Three Sides of Education," or "Education as It Should Be." President Johnson is one of Mississippi's most useful laymen, and it is always a joy to have him in our midst.

Perhaps the greatest stimulus the spiritual life of Newton has ever experienced came the week of the 4th through the Bible Conference under the direction of Dr. Patterson. Mr. Byrd our able Sunday School worker, conducted the teacher training class at both the college and the Baptist church, besides delivering inspiring lectures on the great work to which he is consecrated. The enthusiasm he created with his effective teaching has only begun its work for good and the influence from it is bound to prove both lasting and wide. The young men and women are determined to finish the course they began under his wise direction and expect to receive their diplomas in April at the recognition service of the Sunday School and B. Y. P. U. Convention which we are to have here at that time.

Dr. Venable delivered wonderfully invigorating and inspiring lectures on the book of Hebrews. As some one said during the conference, "Many of us were very often compelled to get into our diving clothes in order to appreciate the marvelous depth of his thought." His interpretation of the high priest-king on the closing morning of the services created the most wonderfully reverent atmosphere ever felt by this student-audience. Coming down to his audience and wrapping them in the spirit of his own reverent soul, he caught them up into realms of thought where vision replaced sight and Christ Himself seemed to speak. For years to come the inspiration of that hour will work in the lives of the listeners accomplishing deeds for the sympathizing King into whose presence they were brought.

Dr. Gambrell, of Texas, instructed and roused many a heart with his clear descriptions of the New Testament church. His exposition on deacons according to the Biblical meaning, evoked much healthy laughter, intimating that each church represented owned—though not rejoicing because of its possession—one or more of the lordling instead of servant type. In his church according to Paul on Wednesday evening, his audience sat rapt under the masterly interpretation. Students and townsmen, alike testified of the strength it became to them.

We wish that every minister in the State could have sat under the teaching of this man of God to receive personal benefit and then to catch afresh the spirit of joyously and persistently lending a hand.

CHARLES D. JOHNSON.

Faculty Secretary.

TIDINGS OF THE KINGDOM

THE PASTORS' AND WORKERS' CONFERENCE AT HATTIESBURG, MISS., JANUARY 26, 27, 28, 29 and 30, 1914.

Rich Manning.

9:10—The Pastor and his Sunday School—J. E. Byrd.
10:10—The Pastor and Missions—Secretary J. B. Lawrence.

11:12—Fundamental Doctrines of the New Testament—Dr. R. A. Venable.
12:00 to 1:30—Luncheon at church.

Every afternoon.

1:30 to 2:00—The Pastor's Devotional Life—Dr. R. L. Gillon.
2:00 to 3:00—The Pastor and his Sermons—Dr. J. T. Parist.

3:00 to 3:30—Ministry and Co-Operation.
(1) Monday—The Problem of Appeal—Rev. T. J. Moore.

(2) Tuesday—How the Town Pastor Can Help the Rural Problem—J. P. Williams.

(3) Wednesday—The Best to Group Fields and Churches—G. Gates.

(4) Thursday—The Enlistment Man at Work—Zeno Wall.

(5) Friday—Round Table—Led by Zeno Wall.
3:30 to 4:00—Sunday School Evangelism—J. E. Byrd.

4:00 to 5:30—Fundamental Doctrines of the New Testament—Dr. R. A. Venable.

6:00 to 7:00—Supper at church.

7:00 to 7:30—The Pastor's Devotional Life—R. L. Gillon.

7:30—Stereopticon Pictures, Bible Pictures, and Bible Lessons—Dr. J. H. Eager, of Baltimore, Md., who has gone abroad 24 times, traveled extensively through Egypt and Palestine.

Free entertainment, food and breakfast in the homes. Dinner and supper will be served in the banquet room of the new Main street Baptist church.

Brother Zeno Wall, the newly-elected enlistment secretary, will preside at all meetings and will be the man of the choice. He desires to have a get-together meeting of the pastors of his territory.

If you are coming, write to H. H. Webb, Hattiesburg, Miss.

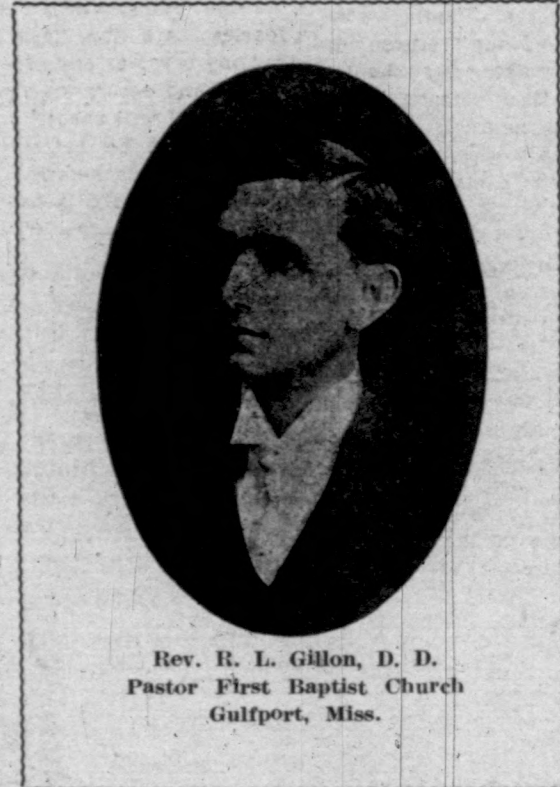
This meeting is the pulling together the working forces of South Mississippi. The pastors and workers will be greatly benefitted. The program is a practical one. Dr. Venable will present twice a day, beginning Monday night, the fundamental doctrines of the New Testament. Sunday Schools, missions and evangelism will be in the hands of our efficient and tireless Sunday school secretary, J. E. Byrd. Brother Zeno Wall will speak on enlistment and co-operation. Then our newly-elected State secretary, J. B. Lawrence will speak daily on the pastor and missions. We expect to introduce a new word and pastor in the person of Gulfport's new pastor, Rev. R. L. Gillon. He will speak on the pastors' devotional life. Another new man, Dr. J. H. Eager, of Baltimore, who has crossed the ocean 24 times, will give views of the Holy Land with a stereopticon. This will be great.

Come along, brethren. We propose to open our homes and entertain you free. The services will be held at the new Main street Baptist church. Dinner and supper will be served in the banquet hall. This is in order that we may spend the day at the church in study, prayer and in sacred contact.

Let all the brethren come; write to H. H. Webb, and let us know what train you are coming on. Yours for service,
E. D. SOLOMON.

The ladies of Quitman passed most appreciative resolutions, with reference to Sister Holcomb which we should be glad to publish, if our rules and lack of space did not forbid.

Many inquiries have been made about the fire in Clinton. Four residences were burned, belonging to Dr. Hall, Mr. Greaves, Mrs. M. E. Magee and Mrs. Snyder. It was a great loss to them in which they have the sympathy of many friends. Many other buildings, including Hillman College, caught fire, but the college boys did good work in extinguishing them. The residences burned were among the best in Clinton, partly insured.



Rev. R. L. Gillon, D. D.
Pastor First Baptist Church
Gulfport, Miss.

Brother Gillon has been on the field at Gulfport five Sundays and has received 64 additions to the church—26 for baptism. Haw 276 in Sunday School last Sunday, and the work is growing in every way. Surely he has come to the kingdom for such a time.

The associational representatives of foreign missions met at Clinton on the thirteenth and fourteenth. There were twenty-five or more present. Secretary C. D. Graves, who was also present, said it was the largest gathering of the kind any of the states had had. Dr. Trotter, the State vice-president, was chairman and directed the program. The discussions embraced the questions of co-operation between the representative and pastors in his association, and with the State secretary; systematic and proportionate giving; plans for raising the \$42,000 in Mississippi for foreign missions, and the associational conferences. There was a spirit of serious hopefulness in the meeting and a desire to honor the Lord in the approaching campaign. It was like being in a protracted meeting, so good was the fellowship. Probably the most practical outcome will be the series of conferences to be held in the associations in which representatives of the churches will plan to bring all the churches up to their best in mission interest and offerings from now to May first.

We received a long symposium on "Why Fifty Women Don't Go to Church." It can be answered in very few words and is the same reason that hundreds of men do not go. "The carnal heart is enmity against God, does not subject itself to His law, neither indeed can it." Let them get converted. "Ye must be born again."

W. S. Allen, Florence: The recent meeting of the associational representatives of the Foreign Mission Board at Clinton was characterized by intelligent planning, prayerfulness and red blood earnestness. "We have a great task before us. It is no time for the weak and fearful. No time for playing. God is calling and our answer will be \$42,000.00 for foreign missions from Mississippi."

E. Y. Mullins: The third quarter of the Southern Baptist Theological Seminary session will open Wednesday, January 28. There will be many new students entering at that time, and it is hoped that any brethren who plan to enter will reach Louisville by that date, if possible, or as soon thereafter as they can come. The classes of the seminary are so arranged that students can enter at the beginning of any quarter and take up the work to advantage.

A MOST URGENT APPEAL

The board of ministerial education sends out the distress signal. Our bills are accumulating to an alarming extent. We have not been able to pay them for two months. We now owe at least \$750.00 on this year's running expense. Almost nothing is coming in. The expenses amount to not less than \$400.00 per month.

We have more than 80 preacher boys and half of them are receiving help to some extent. I rely on the subscriptions made to this fund, otherwise we would have to discontinue our assistance. Please take your collection and forward to me at once. The situation is alarming. It seems unwise and altogether unbusiness-like to borrow further from the banks to carry on this work for actual running expenses. Do not delay your remittances.

Cordially,

J. W. PROVINCE.

Clinton, Miss.

BLUE MOUNTAIN BREEZES.

Teachers' Training Course.

Our brilliant and capable Prof. David E. Guyton is spending this session in Columbia University, New York City, where he has easy sailing for his M. A. degree.

In his absence, we have made arrangements for strictly up-to-date work in the Teachers' Training Course. Prof. W. M. Jones, of Amarillo, Texas, has been engaged for this work. He has had first class college and university training, has taught with Dr. B. G. Lowrey, and is most cordially recommended by him. Prof. Jones, assisted by other excellent teachers, will give special advantages during the last two quarters of this session to young ladies who wish to prepare for either the regular or the professional examination for teachers' licenses.

The third quarter begins February 2nd. The last quarter begins April 6th.

Immediately after the close of the regular session one of the regular State normals will be held at Blue Mountain for one month. At the close of the normal, regular State examinations will be given, both regular and professional.

I think there is no school in the South where a young lady can drop in for the last few months of the session and find better advantages for preparing for these public school examinations.

Many young ladies who are teaching in the rural schools ought to take advantage of these special arrangements at Blue Mountain. Many others who have not taught, but who expect to begin teaching soon will find here just what they need.

W. T. LOWREY, President.

Rich Red Blood

Is yours if you take HOOD'S SARSAPARILLA, which makes the blood normal in red and white corpuscles; relieves pimples, boils, scrofula, salt rheum or eczema, catarrh, rheumatism, dyspepsia, nervousness, that tired feeling.

THE NASHVILLE CONFERENCE.

By W. M. Potent.

The second annual meeting of the Southern Baptist Educational Association will be held in Nashville, Tenn., January 23-25. This meeting was determined at the close of the enthusiastic conference of a year ago. Representatives from every Southern state were present, and never before were the vital interests of all our Baptist schools brought so completely into the focus of attention. One college president, writing of the discussions, says, "Nothing else has figured so largely in the transformation at our college the past year."

The discussions here referred to were of the general relations of our denominational colleges—to the state system, to each other and the denomination, administration, standardization, etc. The program for the 1914 meeting will carry the discussions into the field of the internal life and work of our schools. Here are some of the general themes, omitting numerous subdivisions: The creation of High Intellectual Interest; Short Cuts to a Degree; Social Life of the Students; Economy of Time in Education; Athletics; Discipline; Religion in Colleges. These topics with various subdivisions will be opened for round table discussions by appointed leaders; and acceptance already received by the committee indicates a wide territorial range of interest in the meeting, and insure the excellence of the presentations. We wish that every school under Baptist auspices in the South might at least send one delegate to the conference.

What are some of the benefits to be derived from this meeting?

1. Mutual acquaintance. Some of us who were present last year were surprised to find how slight our acquaintance with our fellow workers in the same field was; and a fine spirit of comradeship sprang up at once among us. We discovered each other, and the depression which sometimes seizes the isolated worker found a delightful antidote in the knowledge that other earnest men are struggling with the same tasks, facing the same perplexities, and cherishing the same high aims. The elbow-touch is proverbially reassuring.

2. "In the multitude of counselors there is safety." The people help us most are the people who have handled a similar difficulty with our own and who tell us how they managed it. Experience is the best teacher; but the experience need not be ours. Another man who has traveled the road before us can save

us many a blunder and foolish notion.

3. Some of us feel the need of a strong, consistent and aggressive body of conviction on the subject of denominational education. Such a meeting as is here planned will certainly develop this body of conviction in the leaders. But this is not enough. Our Baptist people generally must be brought to see that our schools must have a far larger equipment and support. One of the biggest men in the South writes: "What is pressing on my heart is this: How long will it be till the Baptists are pushed out of college work? If we do not start a campaign for strengthening our institutions, I have great fears that they will practically go out of existence. Whenever they become so poor that they cannot employ the best teachers and furnish the best laboratories and libraries, they will fall into the hands of the second, third and fourth rate men and will deteriorate to the vanishing point. We ought to raise a storm throughout the Baptist constituency and stir up our brethren to the importance of making our schools strong." Here is a strong wise word. And this concern must be felt by the men and women among us who love our Lord in sincerity and who have wealth beyond their family needs. Matthew T. Yates gave his life to foreign missions; but in his will he put the seal of his great approval on denominational education here at home. His will was found to contain two bequests of a thousand dollars each to two of the Baptist colleges of the South.

We believe the Nashville Conference will set us forward in these weightier matters, as well as clear our minds on many of the essential details of the interior life of our schools.

Furman University.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength in a way that will surely please you. Only try it once.

Rev. George Barton, of Kansas City, has accepted the enthusiastic call made him by the church at Wiona, and will reach the field by February 15. There are some as noble spirits as live under the skies, who are members of the church at Wiona.

BIG SAVING ON PIANOS.

By clubbing your order with ninety-nine other subscribers through the Baptist Record Piano Club, you save about one-third the price on a high grade Piano or Player-piano. A new club is now forming. Write for descriptive catalogue and testimonials from old Club members. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

HE WOULDN'T ADVERTISE.

There was a man in our town, And he was wondrous wise; He swore (it was his policy) He would not advertise. But one day he advertised, And thereby hangs a tale, The ad was set in quite small type And headed "Sheriff's Sale."

—Brandon (Tex.) Observer.

Swamp Chill and Fever Cure takes the place of calomel. At druggists.

What a commonplace little thing the egg is! As the child said about the worm, it has no "eyes, mouth, no nose—no expression."

THE LESSER EVIL.

"At the battle of Cedar Creek," said the veteran captain of a company in one of Virginia's bravest regiments, "my company, which generally wasn't afraid of the arch fiend himself, grew demoralized and panic-stricken. Despite all my efforts, they broke and started pell-mell for the rear."

"As one fellow, whom I knew was as fearless as a lion, dashed by me, I drew my revolver and cried:

"Halt and return to your place! If you don't I will shoot!"

"Shoot and be hanged!" he replied, never slackening his pace.

"What's one bullet to a basketful?"

—The Youth's Companion.

McDANIEL—TOOMBS.

On December 21st, at 6:30 o'clock, in the home of the bride's father, Mr. Edd Toombs, in the Central neighborhood five miles west of Pickens, Miss., Miss Edna Toombs was married to Mr. J. W. McDaniel. There were many friends and relatives present. The writer officiated.
W. A. HANCOCK.

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Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nyce and Hubert Bunney.

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Avoids the Monotony of Repetition. If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

Practical and Useful! In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

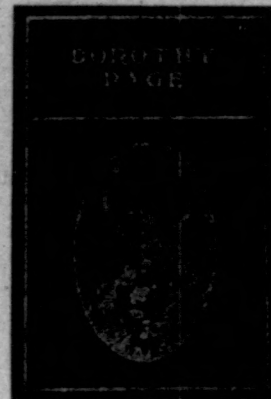
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ADDRESS THE BAPTIST RECORD JACKSON, MISS.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to Mrs. T. J. Bailey.

MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader..... Corinth
MISS MARIEN BANKSTON, Y. W. A. Leader..... Winona
MISS MARIEN BANKSTON, College Correspondent..... Hattiesburg

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All Societies in Mississippi should send quarterly reports to Miss Margaret Clackley, but all money should be sent to A. V. Rowe, Jackson.

"Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble."—1 Peter 5:5.

NOTICE

Please send all money for the Literature Fund (cents per member per year) to Mrs. M. M. Fulham, Jackson, Miss. State Treasurer of W. M. U.

WATER VALLEY W. M. U. REPORT

Report of Woman's Missionary Union of the Baptist church at Water Valley, Miss.

Amount bro't forward, Jan. 1, 1913, \$70.25; January \$13.60, February \$15.41, March \$12.75, April \$61.60, May \$22.30, June \$46.18, July \$37.47, August \$27.36, September \$55.90, October \$59.71, November \$38.71, December \$75.74. Collected 1913, \$57.28; paid out 1913, \$540.32. Balance in treasury Jan. 1, 1914, \$0.48.

Paid out by the W. M. U. of the Baptist church at Water Valley, Miss., for year of 1913:

Furniture for mission school at..... Tennessee \$24.60, Louisville Seminary \$6.00, Foreign Missions \$52.25, State Missions \$16.50, home uses \$7.50, moving grass church yard \$5.00, floral offerings \$11.15, Central Committee \$4.20, Training School \$1.00, quilting material \$4.83, clothing \$3.75, repairing pastor's study \$2.00, table for study \$14.55, song books \$13.75, mission journals \$2.50, program of church \$2.50, putting on carpet in Sunday School room \$3.50, gifts primary class \$2.00, repairing benches \$18.50, table for mission school \$6.96, carpet for main auditorium \$303.00, interest on carpet note \$5.00, quilt set for hospital \$2.45, The Baptist Record for printing resolutions \$1.18, offerings \$10.00. Total, \$540.32.

MRS. D. PEACOCK.
Water Valley, Miss.

Don't dope with calomel. Swamp Chill and Fever is better. At your druggist.

FROM THE Y. W. A. LEADER.

My dear Y. W. A. Friends:

In this week's paper you will find a nice letter written to you by our very own missionary, Miss Pearl Caldwell. She is most appreciative of the many kindnesses shown her by our Mississippi Y. W. A's, and is doing a splendid work in China. Will not some of you several in fact, write her a warm personal letter in answer to her letter of conditions

in your local auxiliary and of how today we have two fine young women in our training school at Louisville. A word of love and encouragement from you would mean much to her in that far-away land. Let us not forget our responsibilities here at home, nor our share due on the training school fund.

I hope that the season of prayer and self denial has been a refreshing one and that our Christmas offering may be in every way worthy of the cause we are fostering. May I remind you of your quarterly report and an early answering of the questions sent out. This new year has come to us with a flood of beautiful warm sunlight; may it find us ready to do our part in making it the very sweetest and best year in our history, each in a simple childlike way instruments in "showing the glad tidings of the kingdom of God."

"It is a comely fashion to be glad: Joy is the grace we say to God."
Your loving leader,
MARION BANKSTON.
Winona, Miss.

FROM OUR Y. W. A. MISSIONARY.

My dear Y. W. A. Friends:

It has been some months since I have written to you, but I always remember you and your many deeds of loving-kindness to me, while I was in the training school in Louisville and as I was leaving for China three years ago.

Yes, I have really been here in this great country three years. We have changed from an empire to a republic, had wars, rebellions, famines and plagues, but He who called us has been with us in it all. Personally these troublous times have not hindered my work very much. The winter of 1910-11, my first winter, we had the dread bubonic plague in our city and were locked in our own compounds for weeks, but as I was studying the language I could go on with my work; the following winter we had to go to the ports on account of the revolution. I was still at work on this difficult language, carried my teacher to the port and continued my study.

I began my work proper—the evangelistic work—among the women and girls the autumn of 1912. This is very interesting and fascinating work. I am most happy to have the privilege of doing this work. And there are so many hearts and

homes open to the Gospel now that it is indeed a privilege to work here. Though our hearts are often sad and heavy over the sorrows and sins of the people, sometimes the sights and thoughts of the unsaved multitudes most crushed me, but our Father is gathering out His own. It is a joy indeed to unfold the sweet simple plan of salvation to one who has never heard it and see the light of His love break into her soul.

I spend a great portion of my time in the country towns and villages, visiting in the Christian families, trying to strengthen the Christians who are of necessity weak and ignorant. As we visit their homes great crowds of their heathen neighbors gather to see the foreigner, to see what kind of clothes she wears and to see if she can speak their honorable language. Some came because they have heard before and want to know more, but most come at first out of curiosity. In this way the Bible woman and I have opportunity to reach many with the messages of salvation.

The Lord has greatly blessed our work along all lines this year. One hundred and three have been baptized and a few more awaiting baptism; one new church has been organized and one church house built, this making four churches in this county. We are thankful for this, though it is only a beginning. The work has been opened here about 12 years; those who knew the bitter opposition to the foreigner and his "Jesus doctrine," some years ago are deeply grateful for the outlook now.

We believe there is yet much in store for us here, and we trust that you will continually pray that we may have the Spirit's power and guidance.

May our Father guide and bless you in all your plans and work.

Yours in His service,
PEARL CALDWELL.
Lai Chow-Fu, Shantung, China.
December 3, 1913.

FROM THE SECRETARY'S OFFICE.

The sisters will remember that in the fall we sent out from the office a Questionnaire together with a letter requesting that this Questionnaire be filled and returned sometime before March 15th.

This week while sending out the minutes, we sent another copy of this Questionnaire. We take this occasion to urge each society president and secretary to see that this matter is attended to on time. Sisters, this is most important, and we pray you not to neglect it. Should the copies of the Questionnaire sent be misplaced, you will find the same in the Year Book. Just fill that out and return not later than March 15th.

Did your society get a copy of the State Minutes? It was sent, and we trust will be used in the society. Sometime ago our great hearted superintendent of Bogue Chitto Association, Mrs. R. L. Bunyard, took the minutes of their association and held the meeting all over again with her Royal Ambassador boys. There was a moderator, a clerk, one appointed to read each report—indeed, the whole work was gone over. So much enthusiasm was aroused that her boys are constantly insisting that "We have another association." I

The New W. M. U. Mission Study Book—

"In Royal Service"

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The story of the missionary work of Southern Baptist women. Historical, biographical, interesting.

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THE BAPTIST RECORD
Jackson, Miss.

The Y. W. A. Mission Study Book—

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The book has a beautiful binding, lovely illustrations, and a fascinating presentation of the life of the pioneer woman missionary—Ann Hasseltine Judson. It is a lovely gift book, especially timely because of the celebration of the Judson Centennial.

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THE BAPTIST RECORD
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To the Governor of Mississippi:

On October 24, 1908, in the circuit court of the first district of Hinds county, Luke Ard, colored, pleaded guilty and was sentenced to ten years imprisonment for manslaughter. Though a guileless negro and of entirely sober habits, at Christmas time, Luke drank some blind tiger whiskey and under its influence in a fit of rage, thinking another man was improperly in his house, he shot through the door which his wife had just closed against him. Unfortunately, the bullet killed her. Horrified at the result and half crazed with drink, Luke fled, but was brought back and sentenced. While properly punished, it is absolutely certain that Luke did not intend even to harm his wife. He was devoted to her and had been a kind and indulgent husband. He is a good negro, faithful, docile and notably trustworthy. He had never been in trouble before and has made a model prisoner. It is believed that he has been sufficiently punished; wherefore petitioners ask that he be pardoned, or at any rate that his sentence be commuted.

December 23, 1913.
L. BRAME,
THAD B. LAMPTON,
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Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties, contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

Make This and Try It for Coughs

This Home-Made Remedy has no Equal for Prompt Results.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

This simple remedy takes hold of a cough more quickly than anything else you ever used. Usually conquers an ordinary cough inside of 24 hours. Splendid, too, for whooping cough, spasmodic croup and bronchitis. It stimulates the appetite and is slightly laxative, which helps end a cough.

This makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasant.

Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural pine elements which are so healing to the membranes. Other preparations will not work in this plan.

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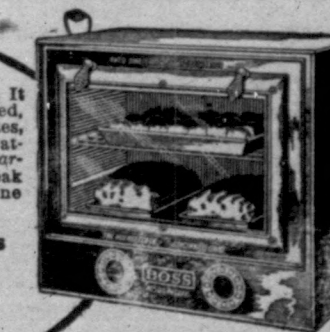


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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE UNFRIENDLY NEIGHBOR.

Lesson V. February 1.

Motto Text: "Ask and it shall be given you; knock and it shall be opened unto you."—Luke 11:9.

Outline:

1. The man who prays.
2. The unfriendly neighbor.
3. The all-wise Father.

Introduction: The two preceding lessons have presented two great principles of the kingdom—love for God and man, and service to the Master. Our lesson today emphasizes the efficacy of prayer and the elements of true prayer. "True prayer reaches the ear and heart of God, and is essential to Christian life."

1. The Lord Jesus has often in prayer, for his own comfort and strength. Twenty-one instances it is recorded that he was praying, and his disciples feel no surprise when they see that he is in communion with the Father, but are impressed with the sense of their own deficiency.

Their request that he should teach them to pray as John also taught his disciples is instantly answered with the beautiful words we call "The Lord's Prayer." The prayer given us by the Lord. Matthew records the same prayer with some differences of form, evidently given on another occasion, and showing that the Lord meant to teach us how to pray, rather than a set form of words.

The first petitions are full of adoration of the Father who dwells alone, yet with a tender regard that no other religion allows. Hallowed be thy name: let all who speak of it think of it with that holy regard due to one who represents. "To hallow thy name is to treat God as holy, in thought concerning him, in the sentiments of the heart, the words of the lips, the conduct of the life." (Piss.)

Thy kingdom come acknowledges God as King, and prays that his reign may be extended until it shall embrace all nations. His will be done on earth as in heaven indicates perfect submission of the life to that of God's will. The prayer for bread is a simple request for the necessities of life, given as they are needed, day by day. Modest food is essential to activity, and is no unworthy request to the Heavenly Father, though some have sought to make it more a spiritual supply.

Forgive us our sins implies that our sins are debts which we cannot pay, and which must be put away by forgiveness, and the words following, for we also forgive those who sin against us, indicates a state of mind necessary for one who seeks forgiveness. Leads not into temptation is a prayer that God in his all-powerful providence will so guide our way that we may escape the tempter's snares. (Cor. 10:13).

"The prince of darkness alone can be thought of as shaping the circumstances of our lives so as to incite in us evil dispositions and conduct, and against the Lord especially

directs us to pray and to watch (Luke 22:40-46). "and in answer to these prayers he will deliver us from evil, or the evil one, the source of evil."

2. The Savior illustrates the lesson of importunate prayer by a story of one who calls upon his neighbor for three loaves of bread for a friend whose sudden coming has found him unprepared. Such coming was not unusual in a country where traveling was frequently done at night, but the neighbor has retired with his children upon the customary mats around the wall, and he did not wish to be disturbed. Yet on continued and earnest request, and because of it, he will rise and give the asker as many loaves as he needs. Come to the Heavenly Father in the same spirit; he is not unwilling as was that friend but he desires the earnest prayer that cannot be discouraged. Ask and seek and knock, and the answer will be given in love and wisdom. Jacob (Gen. 32:24-32) and Moses (Ex. 17:1-16) and Joshua (Josh. 7:6-22) and Asa (II Chr. 14:11-15) and Hezekiah (II Kings 19:14), Elijah (I Kings 16:45), Daniel (Dan. 6:10-22), and Nehemiah (Neh. 2:4) and Paul and innumerable others from their time to ours testify of the truth of this precious promise (because he hath "heard their voice and their supplication." (Ps. 116:1).

3. An earthly father, when his son asks for bread, would scarcely make a mistake and give him a stone, however like a loaf, nor would you find one so ignorant as to give a serpent for a fish, or a white scorpion to the child who asks an egg. Our Heavenly Father is just as full of affection and sympathy for us as an earthly parent can be, and in power he is greater as the heavens are high above the earth. How willingly then will he give the Holy Spirit, the supreme gift, and with him all good things (Matt. 7:11) to those who ask as he here directs!

"Prayer is the burden of a sigh, The falling of a tear, The upward glancing of an eye, When none but God is near."

"Prayer is the simplest form of speech That infant lips can try; Prayer, the sublimest strains that reach The Majesty on high!"

NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says, "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

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Ayer's Pills are liver pills. They increase the flow of bile, and the bile is Nature's great laxative. They also increase the flow of the digestive juices, and this brings prompt relief in cases of indigestion, dyspepsia, sour stomach. Sold for over 60 years. Ask your doctor about using them. Do as he says.

J. C. Ayer & Co., Lowell, Mass.

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OUR COUNTRY CHURCHES.

"It is a fact that very many of our country churches are not much more than a notch on a stick so far as our general work is concerned."

Brother T. J. Moore's article in The Baptist Record is good, but in my humble judgment, the trouble with us is lack of information. In other words, ignorance. Now this is a hard thing to say, but what do I care about anything I don't know about? Anyone can see that. I know many country churches in the Oxford Association that don't give to our work as they did 15 years ago. My time reaches back to reconstruction days and our leaders, General M. P. Lowrey, Lomax, the Finleys, the Berrys, Leavells, and many I could name, believed in the colportage work in great earnest. The result of it was good as I personally know. I believe with all my heart that here is our tremendous blunder in the home, church, missions, education; in fact, all our work for our land. Our country people don't know, as a rule, we have the Bibles, books, papers and tracts, but the country folks don't get them; they are not kept in our places of trade. Now here is another unpleasant thing to say: The devil wants the very way we have it. If the proof is wanted it is not far to get.

The Pharisees had the kind of religion the devil wanted them to have. They suited Satan in their life work. Now, if men have religion the devil wants it to be the sort that won't count on the other side. In our homes the Bibles weigh from five to eight pounds. The children in the home are not allowed to handle one of these Bibles in the home, but one that will do the least, or no, good. Follow this until the child is 15 years old and then get them to read it and you have a job that is not easy to do.

I think there ought to be as many Bibles and Testaments in the home as there are children—that can read and that this is so tremendously important that it ought to be first.

Then we have a good supply of books on doctrine, home and all parts of our Christian work. These are not among the people and so far as any good they are doing thousands of us in the country, they had as well be in the bottom of the Mississippi river. My heart is in this matter. We will never do any better until we learn better, and we will never learn better until the literature is put in the hands of our people, that teach us along these lines.

In my way of thinking, our State Mission Board is composed of great and good men and dear Brother Rowe, how I have known and loved him more than forty years, but as I

see it, the mistake of mistakes has been made in leaving off this colportage work.

The mail is crowded with worthless literature. Our people read it. We are seeing the fruit and the end is not yet.

H. L. JOHNSON.

Water Valley, Miss.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

A striking exemplification of the value of good roads was given by the Jackson fire department Thursday morning. When an emergency call was received from the little town of Clinton, west of here, the auto equipment of the fire department was on its way to the rescue within less than a minute. And in just seventeen minutes Chief Cummings, a score of his most efficient men, and plenty of fire-fighting equipment, were in Clinton, ready to do battle with the flames. Fortunately, a volunteer brigade had the fire under control, and the services of the Jackson firemen were not needed. A modern gravel highway from Jackson to Clinton made this phenomenal record possible. Had the department undertaken the trip on the average dirt road, it could not have been accomplished in less than an hour, even with first-class auto equipment—and it would have then been too late to render any assistance had it been a general conflagration. The Jackson fire department is frequently called upon to check fires beyond the corporate limits, and, because of the fact that we have splendid roads in this territory, property valued at many thousands of dollars, is given protection.—Jackson Daily News.

By Evangelist T. T. Martin

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FAREWELL TO PONTOTOC.

'Tis evening. I have just mailed Brother Rowe \$10 for the State Mission debt—the last official service I render from Pontotoc. There is a shadow of real sadness in the thought. Today closes my 25th year and also my life work as pastor of this church. Of the present membership—about 300—I have welcomed all into our fellowship save 10. In these 25 years there have been, I think, only two divided votes—one on managing local finances and the other on accepting the resignation of the pastor. If we had voted on all that we ought to there might have been more.

For 20 years we have had but few dances and they were by the aid of out-of-Pontotoc people. We have no card parties save "authors," "finch," or "rook." We have no pool tables or shooting gallery, as at the first.

Our congregation has grown steadily to the very last—also our church and Sabbath School. It seems to me that we have not had a prayer meeting in 20 years that I would not gladly give in the stead of the sermon on the following Sunday morning if I could—the members conduct it.

The Woman's Missionary Society has pursued its way unflinchingly through all these years. They meet once a week for work and once a month for devotion and offerings. Sometimes they carry their dinner and work all day. They have often invited their pastor to "come and dine," and with what consummate joy and relish has he done it. They have no suppers, bazaars or clatter-trap methods to gather shekels.

The Young Woman's Society is following hard in the footsteps of their older sisters. One feature of their work is of special interest: They select a special block of Scripture for study, say the book of Ruth, and appoint one of their number to read a paper bringing out the doctrinal and practical points on it. Oh, for more people who will honor God's Word!

The young people meet each Sabbath afternoon. Because of the unfavorable effort of the hour it requires heroic effort to keep this up, but there are those who work at it so that but few outstrip them. The good part of it is that these several departments are carried on not because the pastor is everlastingly ding-donging after them—they do it of their own freewill.

Some two years ago the brethren were gathering their strength together to build a pastor's home, but from the pulpit he announced that he preferred that they first get more

room to worship. Some Sunday School classes were having to retire to a tent or to the basement store rooms for recitation. The announcement centered thought on the church, but as the house was owned jointly with the Masons, we could not see eye to eye as to how to proceed. It is now hoped that both church and home will soon be realized.

A Word Personal.

I'd love to speak of all, for I love each one of them. R. P. Brown, our senior deacon, was here when I came. None of our faces shine brighter at the incoming of a great congregation than his—no man welcomes the stranger more cordially. Though a man of some means he has for 10 years been our church sexton, making fires and ringing bells in cold and heat. He and his wife assisted by his brother, Jeff, and his wife, have done the drudgery of church keeping without money and without price. While bearing more than his part of burdens at every point, there was no service, however menial, that he did not perform with hearty good cheer. How many, how many times he has held up the pastor's hands in a way unknown even to the church. God bless him—I love every bone in him.

His daughter, Miss Minnie Brown, has been our efficient church organist for some dozen years, and amid blast or blizzard, was as confidently expected at worship, in midweek or on Sunday, as was the pastor. The leader in primary work, her department constantly overflowed.

Much is expected of the incoming pastor, Brother T. L. Holcomb. It was surprising what splendid preachers the brethren could turn down, as their names were suggested as possible pastors. Brother Holcomb's fame had come ahead of him and his trial sermon charmed us—we feel

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that we have our State's very best. May he tell with renewed vigor that Jesus gave His life to satisfy for my sins—that the price of my redemption was the life of the Son of God. And then may his life and pulpit, as a light from the sky, blaze forth our Home Board's immortal motto: "Fraternal sentiment is good, but loyalty to Christ is better." A cordial welcome awaits him.

But this is too long—I must close—I wanted to say a thousand things on each point. And is this the last? Yes, my last utterance as pastor at Pontotoc. From association and communion with this dear people, I must now be divorced, but from their love, never! Then—

"Fading away like the stars of the morning
Losing their light in the glorious sun,
So let me steal away gently and lovingly
Only remembered by what I have done."

"So in the harvest if others may gather
Sheaves from the field that in spring I have sown,
Who plowed or sowed matters not to the Reaper.
I'm only remembered by what I have done."

"Fading away like the stars of the morning,
So let my name be unhonored, unsung,

Here or up yonder I must be remembered
Only remembered by what I have done."

"Ever remembered, forever remembered,
Ever remembered while the years are rolling on,
Ever remembered, forevermore remembered,
I'm only remembered by what I have done."

In good hope behind the blood,
R. A. COOPER.
Pontotoc, Miss.

TIME WORKS VAST CHANGES
In men and things, but there is one thing that has remained the same for nearly a century—that's Gray's Ointment, the great preventive of blood poison and remedy for boils, bruises, burns, carbuncles, ulcers, old sores, etc., originated in 1820 by Dr. W. W. Gray. Family pride in maintaining its high curative powers and standard of excellence has kept it unchanged, and it is today what it was 93 years ago—the best remedy in the world for skin troubles. You can easily prove this free, by writing Dr. W. F. Gray & Company, 809 Gray Building, Nashville, Tenn., who will send you a trial box free of charge. 25c at druggists.

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The Baptist Record, Jackson, Miss.

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Blue Mountain College has arranged to give unusual advantages during the last half of this session to those who wish to prepare to teach in the public schools.

The brilliant head of our Teachers' Training Department is spending this session in Columbia University, New York City, where he expects to take his M. A. degree in June.

To supply his place, we have secured Prof. W. M. Jones, of Texas, who has had superb college and university advantages and excellent success in teaching. Assisted by other excellent teachers, he has arranged to give first class preparation for standing both the regular and the professional examinations for teachers' licenses. No school in the South can give you better preparation for standing these examinations for teachers' license in Mississippi.

Our third quarter begins February 2nd. Our fourth quarter begins April 6th. Early in June, immediately after the close of our regular session, one of the regular State normals will be held at Blue Mountain for one month. At the close of the normal, regular State examinations will be held here for both regular and professional license.

Many young ladies ought to take advantage of the above arrangements.

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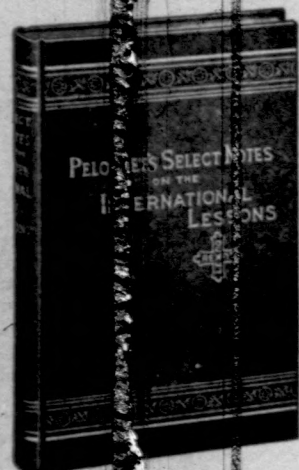
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NEWS IN THE CIRCLE MARTIN BALL

Rev. J. F. Hailey is now located at Salyersville, Ky., as pastor. It is a fine field, and much good is expected to result from the union.

Dr. W. P. Throgmorton, of Marion, Ill., is in a great revival in his church. Evangelist L. D. Lampkin is aiding him. Great throngs attend each service.

The church at Blytheville, Ark., has called Rev. L. D. Summers, of Puryear, Tenn. He has worked well as an evangelist and is quite successful as a pastor.

The membership of the church at Indianola contributed for all purposes in 1913 the sum of \$10,458.74. The pastor, Harry L. Martin, hopes to go beyond that in 1914.

The ladies of the Indianola church gave Rev. and Mrs. Harry L. Martin a beautiful "linen shower" among other gracious gifts, during the holidays. Pastor Martin is happy.

We are requested to say that in the minutes of the Oktibbeha Association a credit of \$180.35 given to Pine Grove, Neshoba county, should be given to Pine Grove, Lauderdale county.

Secretary B. W. Spillman, of the Sunday School Board, has been selected one of the lecturers during the Sunday School week, June 15-21, at the Moody Bible Institute. He will be master of the situation.

One of the finest meetings the church ever enjoyed was recently held at Center, Mo., when 37 were added to the church—most of them by baptism. Rev. D. P. Montgomery did the preaching, and his son, Paul D., led the music.

The auditorium of the Baptist church at Clarksdale has been well filled morning and night for the past three weeks. The Sunday School is taking on new life. High water mark was reached last Sunday. Spiritual things are looking up.

A great meeting is in progress at Newport, Ky. Pastor W. M. Nevins is doing the preaching. At the close of the first week there were 50 professions. Sinners are being convicted and converted on every hand. The meetings are largely attended.

Rev. E. K. Schultz conducted a meeting of peculiar interest at Pineville, La., in which there were 32 additions to the church—most of them by letter. Why not make him "Trunk" Baptist secretary? We certainly need an efficient man for that phase of the work.

The Walnut street church, Louisville, Ky., is making great preparation for the work of their new pastor, Dr. H. C. Winburn. Extensive improvements are being made upon the auditorium and Sunday School apartments. Fine congregations greet him at every service.

There were 5,031 accredited delegates at the Student Volunteer Convention in Kansas City. The Word and Way says: "There was a solemnity and compelling sense of the divine presence in the daily periods of intercession we have never seen equalled in any great assembly."

Dr. H. H. Huston is succeeding admirably at the First church, Oklahoma City, Okla. A \$20,000 indebtedness on the church building has just been cleared. The members of the church gave the pastor a handsome oak dining room set. The audiences crowd the large auditorium.

Many nice things are being said of our editor-in-chief in regard to his excellent lecture on Founder's Day at the seminary in Louisville. His subject was "The Seminary as a Denominational Asset." While he is representing Mississippi so well, let us show our appreciation by working for The Record—our greatest asset.

The Clarksdale pastor had a short visit from Superintendent Harry L. Watts, of Winona, last week. It was like a bright ray of sunshine. Harry is one of the best superintendents, intelligent deacon, and strongest supporter of his pastor that any man can have. He loves the Lord, and works for the spread of His glorious gospel. Come again.

The Baptist World seems right much disturbed over the reply of Dr. Cambrell to Dr. M. P. Hunt's article in the Baptist Standard on "What is Right, or What is Orthodoxy?" The whole discussion revolves around "alien immersion." If all were as sound on that question as Dr. Cambrell, the churches would be in better condition.

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DEATHS

MRS. J. P. HICKMAN.

The mortal joys, how soon they fade.
How swift they pass away!
The dying flower reclines its head—
The beauty of a day.

In the freshness of the new-born day, December 27, 1913, the death angel came to our town and in response to his summons, the life and work of Mrs. J. P. Hickman was transferred from earth to heaven.

In token of our love and as a tribute to the memory of Mrs. Hickman, be it resolved,

That in her death we have lost a faithful member, whose companionship has been pleasant and profitable to many while her regular presence and efficient help has been an inspiration to all.

By her fruits we knew her to be God's child, interested in the advancement of every phase of the kingdom of Christ.

Resolved, That while we miss her and long for her presence again in our meetings that we bow in submission and say with Jesus, "Thy will be done."

Resolved, That to the sorrowing family we extend our deepest sympathy and commend them to the Holy Spirit, God's comforter on earth.

Resolved, further, That a copy of these resolutions be sent to The Baptist Record for publication.

MRS. J. E. SWEANY,

MRS. C. R. DICKEN, JR.

MRS. T. D. CULLEY,

Committee from W. M. U. of Durant Baptist church.

Better and safer than calomel—Swamp
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MRS. J. B. SWEANY.

Whereas, it has pleased God in His unfailing wisdom to call unto Himself Mrs. J. B. Sweany, our beloved sister and co-worker, and

Whereas, we lift up thankful hearts for the memory and influence of our sister's consecrated life; therefore be it

Resolved by the W. M. U. of Durant Baptist church, That in the death of Mrs. Sweany we have lost a dear friend, a faithful member, a shining example of all that is noble and best.

That because of her interest in every phase of the Master's work and her prompt response to every call, we miss her from her place where her sweet spirit always made her presence welcome.

That we extend to the sorely bereaved family our deepest sympathy. May their sorrow be lightened by "fond remembrance hidden deep of days that are no more."

That a copy of these resolutions be presented to Brother Sweany and family, a copy furnished The Baptist Record for publication and that they be spread on the minutes of our union.

MRS. DAVID McMAHON,

MRS. M. S. DETERLY,

MISS LULA PINKSTON,

Committee.

MRS. JOSIE WALKER CARTER.

"Blessed are those servants whom the Lord when He cometh shall find watching." After a few days of most intense suffering on the evening of December 26, 1913, our beloved teacher, Mrs. Josie Walker Carter, wife of Dr. M. A. Carter, quietly and peacefully passed from earth. Noiselessly and gently the death angel bore her spirit away. The gates of heaven seemed ajar and sad hearts caught the note of glad welcome that awaited her in the land of the redeemed.

She became a Christian when quite young; and has walked hand in hand with the Savior until He called her home. She taught us the wisdom of the early giving of ourselves to God. No one expected her to die. She had every earthly promise of long and useful years. Her death was the setting of the sun when the day is but beginning in glorious splendor. If death can claim her, then no one has the promise of tomorrow. God said again to the foolish world in her short life, "Be ye also ready."

If our loving Father were not at the helm to guide us through sorrow as well as sunshine, then we might call this an untimely death just in the prime of life, in the midst of such a beautiful work. Though we cannot understand we would not question, for we know that God in His infinite wisdom makes no mistakes, and though He calls His workers, His work must go on.

Therefore, be it resolved by the members of the Philathea class of Union Sunday School:

First, That we feel deeply the loss of our beloved teacher and we shall strive to emulate her worthy example.

Second, That her rare virtues as they shone out before us, shall ever be treasured by us, leading us onward and upward to higher planes.

Third, That our heartfelt sympathy be tendered to the bereaved husband, father and mother, brothers and sisters of her who has gone before to watch and to wait at the "beautiful gate."

Fourth, That a copy of these resolutions be sent to The Baptist Record, Meridian Star, and the Clarke County Tribune.

MISS LIZZIE BRUNSON,

MISS EVA EVERITT,

Committee.

TRIBUTE TO MILES DAMPEER.

A little more than one year ago I met a dear boy at Crystal Springs, Miss., by the name of Miles Dampier. He was the only son of Dr. and Mrs. Dampier.

I shall never forget my first impression upon meeting him. I saw in him the elements of true manhood. He was not mannish, but truly manly. He was so kind and affectionate to his parents, and showed such a cheerful willingness to obey their slightest wishes that he charmed and endeared himself to me. He was truly noble in every acceptance of the term. So kind-hearted, so obliging, so courteous, so social and affable. He always seemed to be more concerned about the happiness of others than about his own.

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

I was also greatly impressed with his high ideals of life. He told me with beaming eyes, that he was soon to enter Mississippi College, and that he intended to make the very best possible use of his opportunities. He was anxious to prepare himself for future usefulness.

Miles was as modest as a girl and did not make the supreme and common mistake of identifying his ideals with his attainments. Though but a boy, he was not ignorant of what life, its realities and ideals really are. He had accepted Christ as his personal Savior, and consecrated his life to God, and to him the promises of God were living realities. His Christian character was well developed for one of his age. He agreed with the hymnist who said, "It is better to walk in the dark with God, than to walk alone in the light; it is better to walk with him by faith, than walk alone by sight."

Every one who knew Miles Dampier felt and knew that he was not playing at Christianity, but that he was truly a child of God and an heir of heaven. To know him was to love him. "He that doeth the will of my Father, the same is My brother." What is all the friendship of this world compared with this dear sacred brotherhood in Christ—the truest and best. You must excuse me dear editor, but it is a melancholy pleasure to dwell upon the virtues and accomplishments of this dear boy who always treated me with such kindness and consideration. I loved him for his real worth. I rejoiced to number him among my true friends. Is it any wonder that my heart was made to ache and my eyes to fill with tears on the 2nd inst., when I received the sad intelligence of his

sudden death. But he is not dead. He still lives in the hearts of those who knew him best, and his redeemed soul is now basking in the sunlight of God's presence in the home above.

"There is no death! The star goes down

To rise upon a fairer shore;
And bright in Heaven's Jeweled crown
They shine forever more."

Please permit me to express my heartfelt sympathy to Dr. and Mrs. Dampier and his sister, Miss Mal, in their sore grief, at the loss of a son and brother so true, noble and good. May God bless and comfort them.

Fraternally,

A. J. PRESTON.

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The Baptist Record, Jackson, Miss.

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DEATHS.

MRS. J. P. HICKMAN.

Mrs. J. P. Hickman, wife of Rev. J. P. Hickman of Durant, Miss., passed away December 27, 1913. Mrs. Hickman was born January 8, 1856, in Madison county, Mississippi. She was the daughter of Mr. A. B. Wilhoite, a planter of that county. Her mother died when she was only three days old. She was raised by an aunt, Mrs. J. E. Pearson.

Mrs. Hickman attended a girl's college at Sharon, Miss., for awhile, but completed her education in Shelbyville, Tenn.

Early in life she professed faith in Christ, and in the summer of 1872 she was baptized into the fellowship of Old Dokes Creek Baptist church by Dr. J. M. Lewis. She lived a consistent Christian life from that time till her Heavenly Father called her up higher.

She was married Dec. 17, 1876 to Rev. J. P. Hickman, a Baptist minister. To this union were born ten children, nine boys and one girl. Five boys have preceded her to the better world. She leaves a husband, four sons and a daughter, with a host of friends to mourn her loss. Douglas, the oldest son is a conductor on the Aberdeen railroad. Jesse is freight auditor for the Santa Fe railroad in Dallas, Texas. Mrs. Snapp, the daughter, lives in Dallas, Texas. Howard is with his father in Durant, where he graduates from the High School this year. C. C., the youngest, is with his brother in Aberdeen, where he is attending school.

Mrs. Hickman was unselfish, gentle, patient and kind to all. She was a devoted and true wife, a loving mother, a loyal and faithful church member, an efficient W. M. U. worker and a consecrated Christian. To know her was to love her.

"A precious one from us has gone.

A voice we loved is still;

A place is vacant in our home,

Which never can be filled.

God in His wisdom has recalled

The boon His love had given,

And though the body slumbers here,

The soul is safe in Heaven.

In her death earth was impoverished, but Heaven was enriched. The afflictions that she experienced ripened her for the great life beyond. Sufferings are over, the burdens are laid down, the armor is put off and the radiant crown is put on. Yonder in the Kingdom of light and glory, she follows the Heavenly Shepherd "whithersoever He leadeth." Her loved ones left behind have the sweet assurance that she has gone where sorrow and pain are no more. We say with the Apostle Paul: "Weep not as those who have no hope."

The funeral was conducted by her pastor Dec. 29, 1913, from the First Baptist church of Durant, Miss. The text being Jno. 17:24.

HER PASTOR.

Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.

FROM A STATE MISSIONARY.

Next January I will have been here five years. I entered the mission work in this section under the convention and general association direction. I have one church now,

aided by the State Convention Board—Escatawpa.

My work for the coming year will be Escatawpa half time, Vestry one-fourth time, Moselle one-fourth time. I also preach in the afternoon of the fourth Sunday and Saturday before to the good people of Fellowship community, six miles from Moselle.

Escatawpa church is in the midst of a great field. The membership is composed altogether of mill men. They are the very best people, but must have help from the State Board to carry on the work there.

In that section there are besides Methodist, Lutheran, Holiness and Mormons, and it takes a hard worker there. I have served the good Baptists there two years and will continue there another year.

I have just finished a year's work at Vestry and will continue their pastor another year. This is the most up-to-date country church in Jackson county. They have a fine Sunday School and one of the best B. Y. P. U's in the State. The people are progressive in all lines. Moselle, on the Northeastern above Hattiesburg, is also an up-to-date church.

These good people built themselves a handsome new church three or four years ago and it accidentally burned a year or two ago. They have since built a really handsome church and equipped it and have a fine organ and have painted the outside. These are good people and are proud of their church and little town. I began work there last March. Will serve them during 1914.

In connection with this church between services I preach for the Fellowship people. Here is great opportunity. The Universalist persuasion have an edifice within 100 yards of the Baptist church, but the Baptists are making gains there. A large number were baptized there last summer at the conclusion of the meeting held by the writer. Besides these I will give next year time to holding meetings in school houses for which I will receive no remuneration as far as dollars and cents are concerned.

Number of miles traveled on the train is 290; in buggy on an average of 75 miles, per month; or 3,480 miles per year on railroad and 900 miles per year in a buggy. This is to meet my regular appointments, and does not include pastoral visits and burying the dead and marrying people. I am not complaining. I love the work, and how I love the people.

Your brother in Christ,

W. J. PETERS.

Lucedale, Miss.

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